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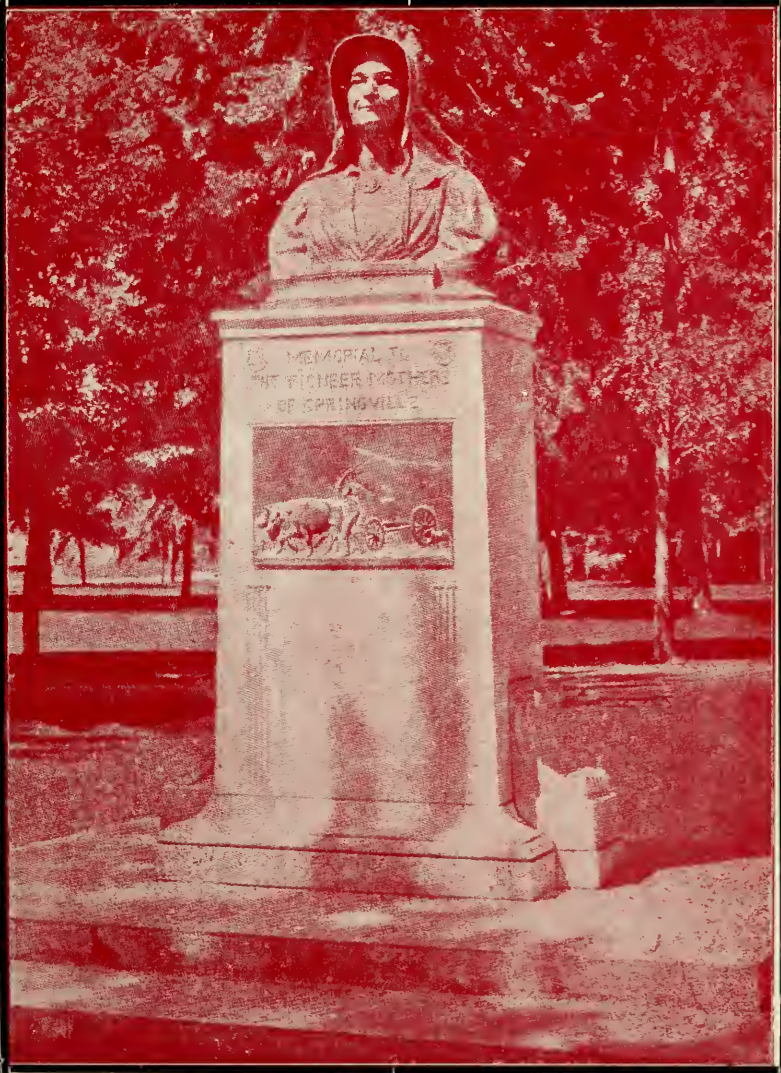

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS honours its womanhood and the part they have played in the restoration of the Gospel to the earth in these latter days.

On March 17th 1842 The Relief Society, for the women of the church, was organised by Joseph Smith, the prophet, under the inspiration of the Lord. It numbers today upwards of 100.000 members throughout the world and is widely known and respected for the work it has done in relieving the sick and the poor and instilling the highest ideals in the minds of the women of the church.

ONE HUNDRED AND SIXTH YEAR OF PUBLICATION

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"THESE TWELVE JESUS SENT FORTH, ... SAYING, THE KINGDOM OF HEAVEN IS AT HAND."

A message from Elder Ezra Taft Benson, of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. President of the European Mission.

I deem it a great honour and blessing to be called to serve among the saints in the missions which make up the European group. The responsibility is great and the opportunity challenging, but with the Lord's help, we cannot fail. This is His work.

I sincerely hope that we will be able to bend every effort to bring material relief and spiritual strength to the loyal members of the Church in the various missions. We have learned with great satisfaction of their faith and their devotion to the Church during the great world struggle which has caused them so much loss and suffering.

I come to Europe with passport visas for travel in all the occupied areas of Germany and Austria. I hope to make a rather quick trip to the respective Mission Headquarters on the Continent, for conferences with mission presidents and other leaders, pertaining to mission affairs such as distribution of relief, possibility of getting permission to send regular missionaries into the respective missions, organisation problems, buildings, etc.

It will be a great joy during the ensuing months to work with you, and with other officers and members of the various missions. As a former missionary in Europe and as one whose progenitors have come from various countries abroad, I have a deep love in my heart for the people with whom I expect to associate in the months ahead.

May a kind Providence bless and magnify you and may His sweet spirit bring comfort, faith and courage to the heart of every Latter-day Saint in the Missions of Europe.

On Keeping the Commandments

By President George F. Richards

Address delivered at the Friday morning session of the 116th semi-annual general conference October 5, 1945, in the Tabernacle

When a member of the Church pays a full tithing, he has the satisfaction of knowing that he is in the favour of the Lord. It is an opportunity to us, brethren and sisters, to show to the Lord that we are willing to make sacrifices for the accomplishment of his mighty purposes in the earth, the saving of the souls of the children of men, for the tithes of the Church are a potent means of accomplishing that end. Those of us who have paid our tithing in full have done our full share in all that has been accomplished by the use of the tithing of the Church. Tithing is a test of the faith of the members of the Church. He is fortunate indeed whose faith has sustained him in meeting the obligation of the tithe. There are great blessings attached to the faithful observance of this law, and for neglect to pay tithing there are serious consequences attached.

For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.

Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

Ye are cursed with a curse: for ye have robbed me, even this whole nation.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts. (Malachi 3:6-12.)

THE law of the tithe is as old, as just, and as true as any others of the laws of God. It has come to us by revelation as a part of the gospel restoration, and in fulfilment of the prophecies of the holy scriptures.

And he shall send Jesus Christ, which before was preached unto you:

Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. (Acts 3: 20-21.)

It is God's own plan of distribution of the financial responsibilities of his Church. It exacts nothing that is unreasonable, unjust, or impossible, hence there can be no justification for non-compliance therewith. The law of tithing in the Church is regarded as being of such importance, as a test of faith, that a member who does not believe and practice it as a divine law is not accounted as being worthy of receiving the priesthood and temple blessings or occupying a position of presidency in any of the organisations.

The building up of the kingdom of God is a common cause in which we, as Latter-day Saints, are engaged. Each person anticipating an eternal inheritance therein should be willing to do his part according to his means. That is all the Lord has asked of us in giving to us the law of the tithe. A good member of any organisation with which he may be affiliated will willingly bear his just

proportion of the expense in its maintenance. We would not like to be known otherwise than as good members of the Church to which we belong.

In this connection, we might with profit be reminded of the experience of Ananias and his wife, Sapphira, of old, and not withhold any portion of our tithing from the Lord. If to do so would cause us to lose our faith and standing in the Church, it would be more serious than that which befell Ananias and Sapphira for a similar offence. In many instances the desire to get wealth militates against the payment of tithing.

The Lord understood that propensity in man and warned against it:

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. (Matt. 6:33.)

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

For where your treasure is, there will your heart be also. (Matt. 6:19-21.)

The Lord requires our undivided affection, our whole heart.

. . . Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. (Matt. 22:37.)

Quoting from "Gems of Thought" by George W. Brown, Rev. Dr. John Wesley Duncan says:

If the tithe is not a present obligation, not in force, then we reply the scriptures are meaningless in their teaching on the subject; and furthermore, if this be not God's plan for financing his kingdom, he has no plan.

Rev. E. M. Runyon says:

The man who religiously tithes his income is a doubly converted man. Tithing weans him away from covetousness, which in scripture is classed along with stealing, adultery and drunkenness, in its power to alienate a man from God. (p. 12.)

John H. Holliday says:

One of the plainest teachings of the word of God is the obligation of stewardship. Over and over again it is enjoined upon man as a duty under all circumstances. We are to give not only our substance, but our time, and our talents. God claims all. They are his gift to us. What he entrusts to us is to be used for his kingdom and his glory. With these commandments go promises of rich rewards that are received by those who obey, as myriads here and above can attest. The systematic giving that the tithe compels is full of blessing. It gives one the ability to have something always for a deserving object. It cuts out the roots of selfishness. It nourishes the virtues of brotherly love and helpfulness. It realises the privilege of being a co-worker with God, and it creates that cheerfulness in the giver that makes God love him. How wonderful that we can endear ourselves to the great God in such a simple way. How wicked and foolish if we do not. (p. 23.)

THE Church of Christ is destined to bless the whole world by reforming it. It will eventually correct all the great evils of society and lift mankind to a higher level, physically, morally, and spiritually. It is a worthy cause in which to be engaged and for which to spend our means and talents. It is the greatest reform movement of the age. It is bound to succeed, for it is founded upon true principles revealed anew from heaven. Those who aid in its establishment and growth shall surely share in the happiness and satisfaction, as well as the honour and glory of such a mighty work.

Missionary Service to the World

By Stephen L. Richards

Address delivered at the Saturday morning session of the 116th semi-annual general conference October 6, 1945, in the Tabernacle

WE stand on the threshhold of a new day. We look out into the morning and see the rays of the rising sun tint the sky with the hopes of humanity. We see some clouds also, harbingers of storm, but the forecast is " generally fair for a season." So we go back to our work —back where the black night of war overtook us nearly a half-dozen years ago. It has been a long night and our work has been retarded, but good sentinels have kept the watches and safeguarded our establishments. Now in the daylight of peace, we go back to our work.

We know our work. It is laid out for us by the Master Builder. We have full and complete plans and specifications, and we have, in good measure, too, the tools and equipment. Perhaps we could use a little more modern equipment, and the tools may need reconditioning and polishing, but a sufficiency is available, and we can begin our work again.

The work is not new to us. We, and our predecessors, have carried it forward for more than a hundred years. It was the first enterprise undertaken by those of sacred memory who initiated the lofty cause to which we give our allegiance. So soon as the first revelation of the later days came to them, they lost no time in carrying the message to neighbours and adjacent communities. When the Church was organised, they accepted most literally the revelation that its mission should be to preach the gospel ". . . unto every nation, and kindred, and tongue, and people." (D. & C. 133:37.) That was their work. In their poverty and weakness they accepted it with such boldness and enthusiasm, fortitude and sacrifice, as history has seldom recorded.

Their faith and confidence were marvelous. They trusted God, and they did not trust in vain. They knew that he had said that " The weak things of the world shall come forth and break down the mighty and strong ones," (D. & C. 1:19) and that ". . . the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers." (D. & C. 1:23.) With this assurance our forebears went forth. They assumed their obligation, and it superseded everything else. Families were left without a competence, ofttimes in the care of relatives and neighbours and friends. Businesses were sacrificed. Such accumulations as they had were expended for the cause. If I were asked to name the outstanding, distinctive, organised accomplishment of the restored Church of Christ in the last century I would without hesitation set forth its phenomenal missionary labours. Nothing more truly characterises the altruism of the gospel that it teaches; nothing more deeply signifies the devotion and sincerity of its members.

The enormous cost of the service has been widely distributed, shared

by nearly every family in the Church. Many families have sent forth more than one missionary, and not infrequently has a home kept one or more missionaries in the field continuosly for ten or a dozen years, sometimes for a quarter of a century. I know of no way of securing comparable data from other religious bodies, but I venture the assertion that no other church at any period in history for a century of time has ever given to missionary service such a proportion of its membership and its available resources.

FOR a hundred years there were two armies constantly on the march, an army of missionaries outbound from Zion carrying the banner of gospel peace and liberty, and an inbound army of free and happy people, faith and hope shining in every face, seeking the shelter, the inspiration, and the glorious opportunities of a divinely appointed society. Contingents of these armies have passed on almost every highway of the world—in the States—from the Americas north and south, up and down the devious waters of the Mississippi where missionaries of the early days like Brigham and Heber, and Willard and Parley, and Erastus went on flatboats to embark on slow sailing vessels on their long tedious voyages to their fields in Britain, Scandinavia, and the continent; across Europe to the land of the Arab and the Turk and on into far-off India, over the broad expanse of the Pacific to and from Hawaii and the distant isles of the South Seas. As the missionaries have passed the immigrants in these great countermarches of the century which has gone, whether in their ships at sea or as they paused to clasp hands in their weary trek across the prairies, one can fancy their salutations, not always spoken perhaps but ever in their hearts, the missionaries say, "We go to carry the gospel." "Thank God we have it," the convert replies, and then adds, "we will follow you later." So indeed they have in one heroic round; missionary to convert, then convert to missionary. Great has been their gift; generously have they given.

What has been given? Why, to every man what he needed. To the poor, they who are so many, the gospel of thrift; to the rich, who are so few, the gospel of giving; to the intemperate, the gospel of self-control; to the indolent, the gospel of work; to the militant, the gospel of peace; to the downcast, the gospel of hope; to the ignorant, freedom from superstition; to the cynical and the wavering, a satisfying philosophy; to the sinner, the gospel of repentance; and to all—faith, security, idealism, happiness, and exaltation.

Is it difficult then to discover the urge which has made possible this remarkable missionary achievement? I think it is not. Such gifts, such faith, such vital endowments are highly esteemed by man. They enrich his life. They enlarge his heart and fill him with gratitude. He thanks God and seeks to express his gratitude in terms of devotion and service. He sees no service comparable to that of giving to others the boon that he enjoys. So he goes forth, not grudgingly, not merely out of a painful sense of duty, but cheerfully, eagerly to requite the supreme blessing of his life and derive new and surpassing joy in the sharing of his joy.

I THANK the Lord that the ardour for the service has not dulled with the passing of time. On every hand I see evidences which convince me that the members of the Church love to proclaim the gospel. Men who cannot go themselves send their

sons and daughters. Widows toil and scrimp to keep a missionary. Girls work to provide the necessary expense for their brothers, young husbands, and for themselves. Quorums, wards, and societies contribute, and occasionally a rich man opens up a generous heart and maintains a half dozen in the mission field.

Those who go are blessed, and the homes and communities which send them also. Crude country boys from the farm and the range have been exposed to the education and culture of extensive travel and metropolitan life in great cities. Young men from the cities have been subjected to the rigours of the most primitive, rural life. The knowledge, the tolerance, the adventure, the polish, and the experience which worldwide travel brings have been, during the whole history of the Church, the product of our missionary system. I feel sure that in no other communities on the earth is the percentage of those who have "seen the world" so large as in the villages, towns, and cities of the Later-day Saints.

Such benefits, however, while important, are but incidental. The more vital results are deeper than enlarged information and polish. The fundamental character of our manhood and womanhood has been improved. Sacrifice has taught self-control. Giving has made for generosity as it always does. Teaching the virtues has brought them into application, and high spirituality has ingrained testimony and soul development. The general uplift in all standards of living which the Church has brought to its adherents is in no small measure directly attributable to its missionary system. How it has blessed the home! Fathers who have payed and prayed; mothers, wives, sisters, and sweethearts who have been anxious and worried and true. Little tots whose first lisped prayers have been, "Please, God, keep our missionary," have made the home a sanctuary, indeed, the foundation of our religious life.

THIS remarkable missionary work has been accomplished by humble men and women. Their equipment in the main has not been the training of schools. It has been the influence and discipline of good homes, Church organisation, and individual testimony. Their testimonies and their lives have been more potential than their preaching. The only eloquence of the message itself portrayed in the devotion and purity of their lives. They have never had to rant and yell, nor chant and sigh, to make a convert. They have carried the natural simple joyous message of the Christ in a natural cheerful way. Was that not the Saviour's way? Did he not ever suit the lesson to the people in their language and understanding? Have we any evidence that he employed rituals, ministerial garb, and sonorous phrases to make it impressive? I think we have not, and I advance as a worthy argument for the divine authenticity of the gospel we bear, the manner of its presentation by the missionaries of the Church.

What these ambassadors of the Lord have done for individuals, families, communities, and nations would fill books. A million hearts swell today in gratitude for their blessed service. A man contemplates his home, the loving family which surrounds him, his prosperous business, the esteem of his fellow men, the fraternity of his brethren in the priesthood, his faith, his contentment, his glorious hopes and from the depths of his soul he cries, "God bless the missionary who brought me this."

Continuedon page 82

FATHERS OF MEN

BY
MARVIN O. ASHTON
OF THEPRESIDING BISHOPRIC

YOU talk of your breed of cattle,
And plan for a higher strain,
You double the food of the pasture,
You heap up the measure of grain,
You draw on the wits of the nation,
You better the barn and the pen,
But what are you doing, my brothers,
To better the breed of men?

You boast of your Morgans and
Herefords,
Of the worth of a calf or a colt,
And scoff at the scrub and the mongrel
As worthy a fool or a dolt,
You mention the points of your roadster,
With many a "wherefore" and "when,"
But, ah, are you counting, my brothers,
The worth of the children of men?

You talk of your roan-coloured filly,
Your heifer so shapely and sleek,
No place shall be filled in your stanchions
By stock that's unworthy and weak.
But what of the stock of your household?
Have you wandered beyond your ken?
Oh, what is revealed in the roundup
That brands the daughters of men?

And what of your boy? Have you
measured
His needs for a growing year?
Does your mark as his sire, in his
features,
Mean less than your brand on a steer?
Thoroughbred—that is your watchword
For stable and pasture and pen,
But what is your word for the homestead?
Answer, you breeders of men.

—Author unknown.

UNWARRANTED desire for wealth and power intoxicates the human soul. Mr. Father, that precious boy of yours, who is praying for a little of your time, is worth ten thousand times more than that bank account, those stocks and bonds and that business ambition that you have. Are you too busy to heed him? When you go, those things are of no value to you, but your boy lives after you. He is the monument you leave to your name. Yes, some of you good dads need to be laboured with more than the sons. Yes, it is you sheep who have gone astray, not the lambs. It is the biggest wonder in the world that so many of our lambs *do* go straight.

Some months ago in a stake conference I listened to a splendid talk. After the speaker had finished, the brother sitting at my right nudged me and told me this story: " A year or two ago this man was doing nothing in the Church. All he was thinking about was his business and his club. He very seldom graced the Church. One Sunday morning his twelve-year-old boy, instead of getting dressed for Sunday School, as he always did, continued to read the funnies. The father in surprise said, ' Bill, what's the matter with Sunday School today?' The boy looked his father straight in the face and answered resolutely, ' I am on a strike. When you go to Church, I'm going.' Brother Ashton, the answer was a little abrupt, but that was the thing that brought this man back into the Church. That was a wonderful talk he made wasn't it?"

Once a financially prosperous gentleman was being wheeled off to the cemetery when two acquaintances of the deceased were sitting on the ditch bank whittling away. (You know, these old cronies to whom we sometimes give little ear, do some tall thinking.) As the hearse was moving along with its precious cargo, one of these fellows said to the other, speaking of the deceased, " How much did he leave?" His friend to whom he had put the question must have been Irish. Quick as a flash came the reply, "He left everything." Yes, Mr. Father of that boy, when they

wheel you away to the graveyard, *you will leave everything.*

A FEW weeks ago the writer had an unusual experience. He will never forget it. It was anything but pleasant, but this experience has been indelibly impressed on his soul. About four o'clock one afternoon, a very prosperous gentleman came to his office. He was not a member of our Church, but the writer had done some business with him and had the highest respect in the world for him. He was not a young man, and it seemed that during the past few years he went money mad. I have learned since this experience that this gentleman would wake up in the middle of the night, call his secretary on the phone to learn the exact amount of accrued interest against a particular loan. The day he came to my office, he was terribly worried. While he was a Christian, it seemed the last few years at least, he had given no time to religion. He acted as if he could take his accumulation of wealth with him to the great beyond. This day he was worried. He said, "Bishop, some night I want to talk to you. I feel I should be doing something other than worrying and stewing about the things that have been taking most of my attention." He had come to the point where he felt he would like someone to kneel in prayer with him. In the course of the conversation, I told him I thought he should spend his time in some benevolent cause that would call for his wonderful ability to do good.

We made a date, but before the date was consummated—that very night—he put a revolver to his head and took his life. How much did he leave? *He left everything.* What was all that worrying and stewing about wealth worth? How much ado about nothing!

DURING a recent general conference, President Oscar Kirkham told an amusing experience. Let's use his own words: "Recently at one of our stake conferences one of the leaders of the stake said to me, 'Brother Kirkham, after the morning meeting I wish you would take the opportunity to walk home with my son. I wish you would have a little talk with him. He is not going to his Sabbath school, and I wish you would have a chat with him.' So I looked for the opportunity. I took the chap by the arm, and we started down the street toward the home. I thought a very good approach would be for me to say: 'You know, you have a great father, a fine man,' and so I started out with words like these, and then the boy immediately turned to me and said: 'Brother Kirkham, I wish you would talk to my father for me. In all my life he has never taken me with him. I haven't even had a game of checkers with him. I would appreciate you talking to my father.'"

Fathers of men, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also." (Matthew 6:19-21.)

—*Improvement Era.*

CULTIVATION OF FAITH

AFTER critical Thomas had seen the risen Lord, and had been convinced by actual eyesight that Jesus had risen from the dead, Jesus said to him:

" Because thou hast seen me, thou hast believed; blessed are they that have not seen and yet have believed." (John 20:29.)

These words clearly imply that it is more blessed to believe on slight evidence than it is to believe only when convinced by overwhelming proof. Why should it be so? We can find the answer by learning the real meaning of faith. What is faith? It is the grip of the soul with which we hold on to the invisible God. Suppose you are holding on to a cord to keep from falling over a steep precipice. The smaller the cord, the harder you will have to grip it to keep from falling to your death. It is even so in religion, the smaller the cord of evidence you are compelled to cling to in order to keep the faith, the more energetically you will cling to that cord of evidence.

Sometimes we become impatient because the world is converted so slowly. In our impatience we wonder why God does not reveal Himself in majesty and glory that the whole world might instantly be brought to their knees to worship Him. But when we think intelligently about the matter, it is not difficult for us to understand that God's slow, patient way of converting the world is best. By requiring humanity to believe largely upon the testimony of others, they are compelled to grip the threads of truth firmly, and hold on energetically until they can develop stronger faith. God's plan makes it necessary for us to nurture, cultivate and enlarge our faith. In this long, patient process of developing our faith, we acquire constancy, fortitude, and strength of character. These sterling qualities are of eternal worth.

There are many degrees of faith, ranging from the insipid belief of Thomas, up to the deep, absolute trust which our Saviour exemplified in His marvelous ministry on earth. Jesus spoke frequently of these varying grades of faith. In His eloquent Sermon on the Mount, He exclaimed: "O ye of little faith." At Capernaum He met a centurion, whose servant was sick. This centurion had such perfect faith that he said to Jesus: "Say in a word and my servant shall be healed." The word was spoken. The servant was instantly healed. Jesus, in commenting upon the centurion's faith, said: "I have not found so great faith, no, not in Israel." (Luke 7:9.) The problem of saying the word is largely the problem of turning "little faith" into "great faith."

A university magazine, a few months ago, conducted in its columns a discussion of the reasonableness of belief in miracles. One of the critics of faith in the miraculous said that belief in miracles was a detriment to religion. What this student really meant was that if you ask people to believe in things that are difficult to accept, they would turn from religion. This student is not alone in adhering to the idea that everything should be taken out of religion that little faint-hearted souls cannot grasp. This tendency is quite general in the modern Christian world. Everywhere theologians are making the creed so small that small souls can believe it. The Latter-day Saints

have no sympathy with this tendency. They would make human souls so pure, so big, and so noble that they will be able to believe without staggering that all things are possible with God.

There is no soul developmnet in believing that the sun will rise in the morning. Any little soul can accept such a commonplace truth. But suppose you are standing at the bedside of a sick relative. Look at the doctor shake his head as he says: "There is no hope." Can you now say: "There is hope; there is a God who can heal my friend." If you can, you have a truly great and noble soul. If you reach out to God with such heroic faith, your soul will be enlarged, purified and ennobled. Holding on to the promises of God when every vestige of human help has vanished, requires heroic faith. It also develops heroic souls.

Partaking of the sacrament is a great aid of faith. The broken bread symbolises the broken flesh of our Redeemer and the holy cup represents His atoning blood. When we partake of these sacred emblems in the pure spirit of humility and reverence, we express in thought, aspiration, and act, our fervent faith in the divine mission of Jesus Christ. This expressive manifestation of our belief and reverence deepens and intensifies our faith.

Reading the scriptures also nurtures faith. When we recount in our hearts and minds the great acts of divine providence which are recorded in the scriptures, our minds and hearts are drawn out to God with trusting fervency.

Earnest prayer is one of the very greatest of all faith builders. Prayer is vocalised faith. It is sincere belief expressed in the fervent words of the heart. It is the out-reaching of the heart for communion and fellowship with God. It purifies the heart. It enlarges the soul. It elevates the mind and gives power to hold unto the Father of all.

Right living is the greatest of all faith builders. We are told that Enoch was translated "because he had the testimony that he pleased God." Without the witness that we are doing what God would have us do, we cannot have living faith in him.

Sin is the greatest of all faith destroyers. Men do not lose their faith because of doctrinal difficulties. They do not turn from the truth because the principles of religion are hard to explain. It is sin that kills their faith. If all those who have made shipwrecks of their faith, and have become embittered in their souls, would tell the real truth about themselves, they would say: ' I lost my faith because I failed to keep the commandments of God."

Even little sins destroy faith. Vanity, pride, selfishness, greed, hatred, wound the fine Spirit of God which nurtures and gives life to faith.

In a recent conversation between a fervent elder and a skeptic, the doubter remarked: "If the Gospel is so important, why is it that the Lord does not make its truth so manifest that no one could doubt it?" How do we answer this critic of the ways of God? We tell him that all the best things that come to us come through struggle. In our fallen state we are shut out from God. We are compelled to grope in darkness for a time. It is best that it should be so. For while we are kept in the darkness, we are compelled to struggle to find the light of faith. When great trials come upon us, we are humbled by this very uncertainty concerning our Deliverer. Because of this uncertainty, we are compelled to reach out for Him with all the energy of our souls. This heroic struggle to find God develops our power to believe. —A. *P. Manual.*

BROWSINGS and MUSINGS

Foresight is very wise, but fore-sorrow is very foolish, and castles are at any rate better than dungeons in the air.—**Lord Avebury.**

Dreams of air castles are valuable only if they inspire us to hard work on solid foundations to put under them.

The man who has a vision and no task is a Dreamer.
The man who has a task and no vision is a Drudge.
The man who has a task and a vision is a Hero.—**Dr. Pool.**

Even when running with head down and muscles tense the football player keeps his mental eye upon the goal.

It is belief in tomorrow that makes today's actions worth while and yesterday's history significant.—**Dr. Pool.**

The rubble of regret can be turned into concrete blocks if mixed with the cement of high resolve.

You can't see beauty with miserable eyes.—**H. G. Wells.**

All beauty mirrors something of the one who beholds it.

Withhold your verdict until the evidence is all in.—**Law Maxim.**

Snap judgment like a bear trap may catch the one who baits it.

The best way to succeed in life is to act on the advice you give to others.—**H. M. Tomlinson.**

Only one who has been over the road may become a guide.

Happiness is rarely absent. It is we that know not of its presence.
—**Maeterlinck.**

Mind and spirit are equipped with radar. Messages come back in response to impulses sent out. Happiness will bounce back from any contact if the impulse is strong enough.

H. B. B.

. . . The Atomic Bomb . . .

By CARL F. EYRING, Dean
College of Arts and Sciences, Brigham Young University.

WITH the ending of World War II, there is reason for great rejoicing. Yet, the instruments of destruction, created by our best minds and used to bring victory, have chilled our hearts with fear—fear that at some unfortunate day we might be on the receiving end. We ought to be impressed now, if we have not been impressed before, that we must learn to live at peace with our neighbours and all the peoples of the world if the race is to survive. But let us continue to hope that fear may soon be followed by love of God and mankind, and that this shall be our motive for peace.

Often the fear of destruction has chilled the heart of man. The tempest, lightning, thunder, and fire still impress him with nature's might. Gunpowder, demolition bombs, fire bombs, and now the atomic bomb are terrible evidences that he has been able to unlock nature's pent-up energy. He has been able to harness wind, tame lightning, and control fire, and he still remains custodian of the key that unlocks the door to nature's pent-up energy. Can he as successfully curb his ambition for world power? There is nothing to fear of the *fruits of scientific discovery, if man will love his neighbour as himself!* Even the concentrated atomic energy will be safe in such hands; it can be controlled and released for the human good; there is nothing demonic about it that requires that it be used only for destruction.

ONE of the simplest examples of energy release is that of burning —the burning of wood, coal, oil, or gasoline. The change taking place is called a chemical reaction. In order to explain the reaction, it becomes necessary to invent molecules and atoms. These tiny denizens of the world of the very, very small can never be seen, not even with the highest power microscope. So we shall never know what they look like. But even if we could see them, we probably would not recognise them as being like anything we have seen before. We need not form exact mental pictures to know that atoms are the units out of which molecules are built. For example, the wood molecule (cellulose) is composed of hydrogen, carbon, and oxygen atoms. At the kindling temperature oxygen atoms of the air unite with the carbon to form carbondioxide molecules and with the hydrogen atoms to form water molecules. This process of burning goes merrily on, and heat energy is liberated, energy which was stored when the green leaves of a tree in the presence of sunlight forced out oxygen atoms from water and carbondioxide in the process of producing the woody fibres.

We purchase stove wood, coal, oil, and gasoline for the energy which is released when they burn. It is expected that we shall be able to set the date of the burning and the conditions under which the conflagration takes place. We depend mightily upon the fact that the kindling temperature is well above ordinary temperatures and that

devices such as stoves, furnaces, and automobiles have been invented to control the energy release. In each energy release, molecules are broken down and built up by the interplay of atoms which themselves remain intact. The energy of demolition and fire bombs also comes from the interplay of atoms—certain molecules are destroyed, others are formed. Such bombs could be called *molecular bombs*. The atomic bomb gets its name from the fact that its energy comes from the breaking, not of molecules, but of atoms into fragments.

If atoms are to be broken up, they must be comosed of parts. During the past forty years, we have learned to "look" inside the atom and discover its structure. This is not done, as has been pointed out, by the use of the microscope; but man has learned to see the invisible by interpreting the messages which come out of the interesting atomic structures. These messages, as interpreted today, tell us that the atoms are composed of these "particles": *electron*, the agile negatively charged electrical "particle" which moves with very many of its fellows through the filament of a flashlight when the switch is pressed; *proton*, the very heart of the hydrogen atom, a positively charged electrical "particle" about eighteen hundred times as massive as an electron; *neutron*, a proton and an electron in very close association so that their charges are neutralised (if the electron were much farther removed, then the design would be that of the hydrogen atom); and the *positron*, a positively charged electrical "partical" of the same mass as the electron and which in combination with the electron becomes either one or two quanta of radiant energy (hard X-rays), the mass of the "particles" having completely disappeared by the union.

YES, there is good reason to believe that *matter* may turn into radiant *energy* and conversely. For those who remember the physics of yesteryear, let us suggest that one law of conservation is now thought to be sufficient: the law of the conservation of energy has swallowed up the law of the conservation of matter. Matter goes into energy, and energy into matter, but always at a fixed exchange of rate: energy in ergs is equal to mass in grams multiplied by the square of the velocity of light. Strange as it may seem, the energy which has pulverised Japanese cities has come from the conversion of mass into energy. The sun does this very thing. It radiates its mass. Thus, the sun is losing weight. But a little bit of mass produces a very great quantity of radiant energy, so the sun's reducing diet need not give us concern.

Atoms, as we find them today, show *electrons*, *protons*, and *neutrons* put together in many degrees of complexity. The atomic structure is surely unlike anything we have seen. But we believe that it has a nucleus of protons and neutrons—a sort of sun in a solar system—and a group of electrons—the planets—at varying distances from the nucleus. The simplest atom, hydrogen, is composed of one proton and one planetary electron. When protons are added to the nucleus and the corresponding number of electrons to the planetary configuration, a new element is produced. When neutrons only are added to the nucleus of the atom of a given element, isotopes of that element are formed. There are some ninety-two known elements, and about three hundred isotopes, the most complex element, uranium,

being composed of ninety-two protons, one hundred forty-six neutrons, and ninety-two planetary electrons. One of the isotopes of uranium, uranium (235), has only 143 neutrons in the nucleus, and it forms the 1/139 part of uranium as found in nature.

WE do not presume to know how the atomic bomb is constructed. Studying the literature, which is free for any and all to read, and following the publicity so far released, we can guess that the atomic bomb may be built on the principle known in nuclear physics as *fission*. It has been known for at least five years that, if uranium (235) is bombarded by neutrons of the *correct speed*, the uranium atom will break down into two or more fragments, two of which have roughly equal masses. The energy released by such an atomic catastrophe results from the fact that the total mass of the final products is less than the mass of the original atom. Thus, *mass has been changed into energy*.

In the fission process, neutrons are also ejected from the shattered atom, and these in turn might bombard a neighbouring unexploded uranium atom, shattering it and emitting still more neutrons which in turn might strike still other unexploded uranium atoms. Thus, if a speed control can be found for these ejected neutrons, the shattering process could go forward at a very rapid rate and a tremendous amount of energy be released. Without the initial bombardment, the uranium would remain quiescent with its energy in safe keeping. But once the neutrons were permitted to give the initial blow, the fireworks would move forward with devastating energy release. One can suppose that a speck of radium placed in a lead box with a window opened by a time-mechanism would be the trigger of the bomb. The radiations from the radium, on striking beryllium, would eject the required initial neutrons.

It has been estimated that a quart of uranium (235) should be able to give out one billion kilowatt-hours of energy in a fraction of a second. At the very cheap rate of one cent a kilowatt-hour, the energy would be worth ten million dollars.

The principles here described may not have been used at all—the method of constructing the atomic bomb is still a secret. But we are sure that brilliant minds and skilled hands have rendered superb war-effort—effort which when peace comes may bring new energy sources within the economic reach of all, and the spirit of man may find time for a fuller expression of its latent powers.

By permission "Improvement Era."

Progress during Occupation

I have just returned from the Land of the Midnight Sun, the Land of Fiords and Mountains, and of a brave people, amongst whom some of the bravest were Latter-day Saints. I found that in spite of persecution and lack of communications with the outside world, our members held fast to their faith and made considerable progress.

Up in the North, where I spent most of my time, the branches were few, too scattered and too far away for me to make contacts, but when I arrived in the South I found a very warm welcome from a prosperous and thriving branch. It was a joy to attend a meeting convened in a beautiful Chapel, tastefully lit and decorated and adorned with portraits of our modern prophets and a large imposing painting of the Master by one of the local members. It was also gratifying to know that apart from the Sunday Services all the Auxiliaries were fully operating and that meetings were taking place in the Church building every night of the week.

Norway has about 1,700 members. of which the branch I visited at Oslo has an average attendance of 300. It has its own Orchestra of 18 pieces, and a choir of mixed voices of some 60 members which was a joy to hear. They certainly made the old familiar hymns come alive and although I could not understand their language I was bound to join in " Carry On." It did my heart good to see even the very tiniest singing and reciting from the stand to quite a large audience. These Saints do not get their Church literature in Norwegian but have to translate from the English, quite a large proportion of this work is done by Sister Frende, the Mission Secreary.

During the Occupation the Branch found itself in rather a peculiar position. Quite a number of the Germans were members of the Church and wished to attend meetings, etc., but open association with them would have lain the Norge members open to collaboration charges. However the difficulty was overcome by allowing them to come to meetings and visit the homes, but never to walk or talk with them on the streets.

Quite a few members were put into concentration camps, but in spite of all these hardships they never lost faith and remained true to the Gospel teachings.

Some interesting facts were gleaned from the Mission President (acting), Olaf Sometsby who has been carrying on during the war years. The Norwegian Mission is in a sound healthy condition and is self-supporting. It runs its own monthly periodical, " Lys over Norge," (" Light over Norway ") with a circulation of some 700 copies. It has only 3 Districts with 14 Branches, 4 of which have more than 100 members. It has put into the field some 11 full-time Missionaries and has had some very good conferences. There has been very little interference from the Germans but one meeting hall at Stavanger was taken from them, and most branches received periodic visits from the Nazi Officials to check up on their activities. Very few marriages have been contracted outside the Church, a record of which they are very pleased and an example which which we in this mission would do well to emulate.

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As was announced in the last issue of the Star, Elder Ezra Taft Benson of the Council of Twelve has been appointed President of the European missions. He arrived in England by 'plane February 2nd accompanied by his secretary Elder Babble, a former missionary to Germany.

President Benson will receive a hearty welcome from the Saints in Britain because of his official position as it is now more than six years since we had one of the General authorities in this land. He will be welcomed also as a former British Missionary he having laboured in the Newcastle district some years ago.

His coming to Europe at this time will be as the dawning of a new day to the Saints in other European missions. The British Saints have suffered much during the war but our brothers and sisters in other lands have suffered more and are now in need of material and spiritual sustenance.

At the time of the outbreak of hostilities in Europe it became necessary to withdraw all missionaries from these lands and to many this seemed like the end of Mormonism in Europe. Throughout the long night which followed the Saints have carried on with courage and determination and efficiency. In most of the missions district and branch organisations have been kept active and progress has been made. The Church organisations have survived this test and the people who have remained true to the faith are the stronger for it. Truly, "struggle and strength travel together."

During these trying years the General authorities have done everything possible to keep contact with the Church members throughout the world and have been ever ready, although often unable, to send help to them. The presence in the districts of men holding the Priesthood who were serving in the armed forces has been a source of strength and support but in spite of all that could be done there is now a great need for material, moral and spiritual rehabilitation.

The Church Welfare programme operating as it does in all of the stakes and Wards of the Church provides a great reservoir from which life-giving streams will flow into the parched areas as soon as channels can be opened.

President Benson comes with a special commision from the First Presidency to do everything possible to alleviate the suffering of the members of the Church, to reorganise the various missions and to make available to all the benefits and blessings of the Gospel.

We are grateful that divinely inspired leadership foresaw and made provision for this emergency.

Presidents Petersen and Blomquist will arrive in Sweden and Norway respectively early in February. New Presidents have been appointed for the French, Swiss and Netherlands Missions and they will arrive within the next few weeks and be followed by a corp of missionaries who will be welcomed by the Saints everywhere.

This increased activity in missionary work comes at an opportune time as the ' mixing process of war ' has brought many people into contact with Church members and from all directions inquiries are coming from people anxious to know more about the restored Gospel.

An ancient prophet saw our day when he predicted:—

> " Behold the days come sayeth the Lord God when I will send famine in the land, not a famine for bread nor thirst for water but of hearing the words of the Lord and they shall wander from sea to sea and from the North even unto the South. They shall run to and fro seeking the word of the Lord and they shall not find it."

The coming of the Mission Presidents and the missionaries will again make the bread of life available to all who seek.

Observant travellers are shocked as they see the spiritual emaciation among the people who are hungry for the word of the Lord. There may not be a general revival of interest in Churches and creeds of the day but people everywhere feel the need of spiritual revival. With the restoration of the gospel there came to the members of the Church an abundance of truth and now in the midst of famine we are privileged to share from that abundance, to help feed the world. Latter-day Saints in these war ravaged countries will welcome the opportunity to facilitate the work of these voluntary ambassadors and stand ready to help in a great project of reconstruction.

There is just now a Church-wide beautification programme in progress. Its aim is to make every Church building as attractive, beautiful and comfortable as possible, to rebuild, remodel and where possible rebuild so that all who come to worship, member or visitor, will feel that our meeting places are in fact Houses of the Lord.

With the return of the missionaries we shall have at least double the number of men holding the Priesthood and these will give their whole time to the work. The amalgamation programme has resulted in larger congregations and new converts will add still further to our membership. This calls for new and better buildings, both chapels and recreation halls. Members should be proud to bring their friends to our services and all should be able to worship in comfort, in an environment compatible with our high claims. The arrival of President Benson marks a new Era for our missions in Europe. It is a call to arms in the service of the Master. It is a promise of a new and greater activity and forward movement in which all are asked to enlist. It is a final proof of the solidarity and cohesion of the Church and of the completeness and effectiveness of its organisation. It should cause each member to examine himself, his past record,, his present faith, his future programme. The Church needs every members support and loyalty and in the troublous times ahead every member will need the Church.

H.B.B.

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So this is our work—to spread the restored gospel of righteousness and peace throughout the world. I think I do not need to make a case for the need of it. It seems to me that experiences of the last few years and of the present hour are sufficient to convince every observant, thoughtful person of that need.

Here then, in the respite from the ravages of war, is a new day for the proclamation of the word of God. New and more extended opportunities are forthcoming. New methods of transportation and communication are available, and I can but think that hundreds and thousands of our gallant boys who have contributed so much to the liberation of the oppressed peoples of the world will find a kindlier reception than our missionaries have ever heretofore enjoyed.

WILL you, my brethren and sisters in the Church of Christ, accept the challenge of this new day? Will you set your houses in order, temporally and spiritually, and send forth ambassadors of truth, good will, and peace to a destitute world, whose need for bread is great but whose need for the " bread of life " is greater ? I believe you will. I believe that large numbers of our young men returning from the armed services will wish to fill missions before entering upon postwar employment. When they and other men who hold the priesthood can be relieved from the exactions which the war has placed upon them, they will want to go into the mission field. Then many of our sisters can go with them and render service under the protection and direction of the priesthood of God. I believe, too, that thousands of our families who have been blessed with comparative affluence in these times will wish to devote a portion of their means to this great altruistic endeavour.

What a blessing it will be to our members and establishments in distant lands to welcome the missionaries back again, and what a boon it will be to all people everywhere to hear the pure word of God spoken by his appointed servants. " How beautiful upon the mountains are the feet of those that bring glad tidings of good things, . . (D. & C. 128:19.)

God bless us, my people, that we may take up our work again with resolution to give generously as we have received generously, I humbly pray, in the name of our Lord, Jesus Christ. Amen.

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This year, the Scandinavian Countries, Norway, Sweden and Denmark hope to hold a Convention at Gotesburg, Sweden. The three languages are very similar so that they have little difficulty in understanding each other. They are hoping too that travel restrictions will be so eased to allow some of their British friends to attend.

And so to the Saints here in Britain I bring the Greetings and Good wishes and admiration for our part in the recent conflict, from the Saints in Norway, and retain for myself a lovely memory of their steadfastness of heart and honesty of purpose. " God be with them."

WILLIAM A. PERRY.

GOSPEL ACCESSORIES

By ORSON F. WHITNEY

There is only one way into the Kingdom of Heaven, but there are many ways into the Human Heart; and the Church of God, in its mission of promulgating Truth and turning souls to righteousness, has constant need of and legitimate use for, every avenue of entrance thereto. Poetry, music, the arts in general, as well as science and philosophy—all these can be utilised as auxiliaries in the preaching of the Gospel, in the carrying on of God's manifold work. They may or may not be essential parts of the Divine Message, but they certainly prepare the way for greater things to follow; and this, to my thinking, is the main reason why they were sent into the world. There is something purifying, enobling, exalting, religious, in all true poetry, true music, real science and genuine philosophy.

" The poets of the world are the prophets of humanity," says Dr. Holland. " They forever reach after and foresee the ultimate good. They are evermore building the Paradise that is to be, painting the Millennium that is to come. When the world shall reach the poet's ideal, it will arrive at perfection; and much good will it do to the world to measure itself by this ideal and struggle to lift the real to its lofty level."

In the light of such a noble utterance, how paltry the ordinary concept of the poet as a mere verse-builder. His true mission is to lift up the ideal, the ensign of progress, and encourage the listless or struggling really to advance towards it, to rally round it, and by following on, eventually attain perfection.

In this age of money-worship the poet is often referred to and sometimes ridiculed as " a dreamer," but the ridicule, when applied to a real poet, a true son or daughter of the Muses, is pointless. It glances off, and turns like a boomerang upon the thoughtless hand that threw it.

The poet is a dreamer; but so is the architect and the projector of railroads. Are they fit objects for ridicule? Their dreams are material, while his dream is spiritual; but they are all dreamers, lifting the real toward the " lofty level " of the ideal. If there were no dreamers, there would be no builders; if there were no poets, there would be little or no progress. Every art and every science must have its share of poetic idealism and enthusiasm in order to produce best results. Poets are prophets of a lesser degree, and the prophets are the mightiest of the poets. They hold the key to the symbolism of the universe, and they alone are qualified to interpret it. There are plenty of rhymesters who are neither poets nor prophets, and there have been poets and prophets who never built a verse nor made a rhyme.

Rhyme is not an essential element of poetry. If it were, any piece of jingling doggerel would be poetry.

" God bless me and my wife,
My son John and his wife,
We four
And no more."

That's rhyme, but it isn't poetry—it isn't even good sense. Versification is an art employed by the poet to make his thought more attractive. The rhyme pleases the ear and helps the sentiment to reach the heart—a ticket of admission, as it were. A musical instrument is painted and gilded, not to improve its musical powers, but to make it beautiful to

the eye, while its music appears to the ear and charms the soul. Rhyme sustains about the same relation to poetry, as paint or gold leaf to the piano or the organ, and no more. Clothing adds nothing to one's stature, nor to one's mental or moral worth, but it enables one to appear well in society. "The apparel" may "proclaim," but it does not make "the man."

The essence of poetry is in its idealism, its symbolism. God has built His universe upon symbols, the lesser suggesting and leading up to the greater, the poetic faculty—possessed in fulness by the prophet—recognises and interprets it. "All things have their likeness," and are "made to bear record of "the Maker." (Moses 6:63.) All creations, human or divine, testify of their creator. They point to something above and beyond. That is why poetry of the highest order is always prophetic, or infinitely suggestive; and that is why the poet is a prophet and why there is such a thing as poetic prose.

"Consider the lilies of the field,
How they grow. They toil not.
Neither do they spin.
And yet I say unto you,
That even Solomon, in all his glory,
Was not arrayed like one of these."

That is poetry, and of the highest order—full of rhythm, yet having no rhyme.

Anything is poetic that suggests something greater than itself. Man, fashioned in the divine image, suggests God, and is therefore "A symbol of God," as Carlyle affirms. Joseph Smith goes further. He declares God to be "An Exalted Man." To narrow minds this is blasphemy; but to the broad-minded it is poetry—poetry of the sublimest type.

In partaking of the Lord's Supper, we eat and drink of the emblems of His flesh and blood; the bread and water, sanctified by the priestly blessing, representing things greater than themselves. The whole sacred ceremony is a poem in word and action.

So also is baptism, which represents birth or creation—burial and resurrection. "Children of my begetting"—so the ancient Apostles characterised their converts, referring to them also as "Babes in Christ." Fatherhood and motherhood are both symbolised in the baptismal ordinance, the true form of which is immersion. Any deviation from that mode destroys the symbolism or poetic meaning of the ceremony. To be baptised or resurrected, is to be "born again"; the soul, cleansed from sin, being typical, in its infant-like purity, of the soul raised to immortality.

The Gospel of Christ is replete with poetry—is one vast poem from beginning to end. The greatest of all Prophets was likewise the Greatest of all Poets. He comprehended the universe and its symbolism—the poetry of it—as no one else ever did. He taught in poetic parables, taking simple things as types of greater things, and teaching lessons that lead the mind onward and upward toward perfection.

Philosophy is "the account which the human mind gives to itself of the constitution of the world." So says that great modern philosopher, Ralph Waldo Emerson.

Philosophy, like poetry, helps to win souls, where the Gospel in its fulness might offend. To some nations, therefore, philosophers and poets are sent, in lieu of prophets, or

Compton science has no certain answer to the question, " If a man die shall he live again?" Be it admitted, however, there are many scientists who answer " No " to this question. Also there are many other scientists, some of them the greatest, who positively declare they believe so. Of course the plain truth of the matter is that science cannot give positive answer to this question, for it lies outside the reach of the tools and methods of science. One of the greatest physicians of his day, Dr. William Ostler, delivered the Ingersoll lecture at Harvard University in 1904, under the title " Science and Immortality." He concluded that " On the question of immortality, the only enduring enlightenment is true faith . . . the man of science is in a sad quandary today. He cannot but feel that the emotional side to which faith leans makes for all that is bright and joyous in life. Fed on the dry husks of facts, the human heart has a hidden want which science cannot supply, and hinders rather than promotes harmonious mental metabolism." Hence any atheist who asserts that there is no life beyond the grave makes an unscientific statement. He does not know, he cannot know, the possibility of proof is beyond him. At worst he can be only an agnostic, a doubter. Of course we must admit that many facts seem to give support to the claim that death ends all. But a careful examination of all the evidence leads many of our most scholarly witnesses to vote " Yes " on the question, " If a man die shall he live again?" To them, in the light of all the facts an affirmative view is the more reasonable. I reserve the Mormon view for a future talk.

There are two lecture foundations in Harvard University that provide lectures annually in the religious field, the Ingersoll Lectureship on Immortality and the Noble Lectureship on the teachings and influence of Jesus. Outstanding scholars from America and abroad are invited to deliver these lectures. In 1929 the Noble lectures were given by Dr. W. D. Selbie, a noted English Scholar. His six lectures were published by the Harvard University Press in a book entitled " Religion and Life." I beg your indulgence while I quote freely from Chapter 6 of this book, which discusses the subject "Eternal Life." Dr. Selbie considers this question from the standpoint of reason and modern scholarship. But like other scholars, he admits that the question of individual immortality is in the realm of faith and beyond the limits of material science, though he does not omit an examination of scientific material.

I quote from Chapter 6 as follows: " The scale on which a man's life is drawn determines not only his destiny in the future, but also his capacity for living this life in this world as one who has a soul above those things which perish with the using. As St. Paul says of Christians generally, 'We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal.' (Cor. 2:4-18). In other words, ' we walk by faith, not by sight.' . . . Faith is the only key which will open the door of eternal life. Therefore it is true that faith is more than merely intellectual. It is not opposed to reason, but it builds on a foundation laid by reason, what reason itself could never build." After some developments of this thought Dr. Selbie goes on to say: " Apart, therefore, from all super-

stitions and vain imaginations which have gathered round it, man's belief in eternal life still holds the field as a natural corollary of any interpretation of personality which finds in it more than mere physical mechanism. This conclusion, however, is by no means universally accepted. Modern science has raised the whole question of human survival in a new form, and the problem has become almost more intriguing than ever. . . . Is survival under any conditions thinkable or possible? On the one hand there are those who have revolted from the crude popular conception of heaven and hell such as still obtain in many churches, and have abandoned any hope of future life at all. On the other hand there are those, and they are now a vast majority, whose materialism is far more deep-seated and persuades them that a man's life begins and ends with his body. When his body dies the man himself ceases to be." After elaborating on these ideas Dr. Selbie then writes:

"When an eminent man of science declares that his chemical or biological researches justify him in saying that there is no God and no future for man, he is going beyond his book. It may be quite true that his researches do not discover for him either God or immortality. In the nature of the case they could hardly be expected to do so. But to build upon this failure a theory of the universe which excludes these as possibilities is not a scientific proposition . . . In dealing with the problem of immortality the first point that concerns the scientific observer is the fact that the belief in a future life in some form is primitive, wide-spread, and practically holds the fields. . . . By itself, however, this proves little or nothing. . . . Matters of this kind cannot be settled by any process of counting heads. . . . But the belief is ingrained, if not instinctive, and it has resisted successfully a host of antagonistic forces. As such, therefore, it may be regarded at least as a working hypothesis, the value of which has been very great in the development of human life and thought."

Dr. Selbie next pays some attention to the " very remarkable and pertinent contribution to this discussion," made by modern psychology and at length remarks that " one of the fairly assured conclusions of modern psychology is to the effect that if the body affects the mind, the mind affects the body even more powerfully. There is also not a little evidence that goes to indicate a certain independence of the mind, and from the mind's independent action it is not a far cry to its independent existence." Concluding this part of the discussion Dr. Selbie says: "The fact remains that neither psychology nor physiology give any real grounds for the materialism which is so often based upon them. The deepest analysis of mind and its operations leaves us with mind itself an independent entity and with a mental world as real as the material."

Next, he says: "Modern physicists reach a similar conclusion on quite different grounds. Rejecting all materialistic and mechanistic interpretations of nature, they find in nature itself mental qualities like purposiveness, and so recognise that it is only intelligible in terms of mind."

" What is mind?" Dr. Selbie then asks. After some discussion of this question he says: ' The self or soul (spirit) is a reality. It is organic to the body and to the physical world

generally, but its function there is creative and regulative rather than mere subordinate. Modern psychological research has abundantly demonstrated the immense power of the mind over the body; there seems almost no limit to it, and although we have little or no direct evidence of the existence and action of souls (spirits) apart from bodies, the hypothesis that such existence and action are possible is one that solves more difficulties than it creates, and has at least a sound basis in facts."

Turning next to creative processes he quotes the great English biologists, Prof. J. Arthur Thomson, as saying that, " Only a system with order and progress in the heart of it could elaborate itself so perfectly and so intricately " and then argues, " That purposiveness is a quality of mind or personality. It is that which we know in ourselves as our most eminent characteristic, and to find it in the universe is to find that the universe is only interpretable in terms of a supreme mind or personality. If it is a machine, working efficiently and for ends, then like every other machine, it has behind it, mind. If, then, man is organic to the universe, and if, as is obviously the case, he too has been the subject of long and intricate developmental process, it is only reasonable to assume that this process does not stop with his body."

" Indeed, so far as his physical organism is concerned, there is reason to suppose that man's development has already reached a term, and that further progress will only be along the lines of his higher nature, i.e., of his moral and spiritual personality. In this regard, it doth not yet appear what we shall be." This doctrine of progress will sound familiar to Latter-day Saint people who may be listening to this talk, for it is in harmony with the Church doctrine of man's eternal progress.

Dr. Selbie goes on to say: " God has set eternity in our hearts and only in eternity can we reach the full development of our higher selves." Next he says, " The conclusion that there is a spiritual reality underlying the world of nature and finding expression in human lives, while philosophically justifiable is really inaccessible to science. It cannot be reached by any process of analysis, observation, or experiment. It belongs to the unobservable, and for this reason is easily relegated to the region of the unreal and impossible. There is, however, no scientific warrant for any such conclusion." To our students and young scientists this last statement is especially commended.

Quoting the Dean of St. Paul's, Dr. Selbie writes, " The naturalistic arguments against a spiritualistic interpretation of nature are certainly formidable. Briefly, the best answer to them is to remind opponents that without the free and creative activities of the mind there could be no naturalism."

" For many, however, such a purely speculative position will not suffice. They require something more concrete in the way of proofs based on evidence before they can believe in anything so difficult as Immortality. Hence the prominence given in many quarters to spiritualism."

That the spirit survives the process we call death, he says, " becomes the more evident when we discuss the question in terms of that wider view of the universe which we can only call spiritual. If, as is now

very generally agreed, the purely mechanistic, and material conception of the universe must be abandoned, it is difficult to see that any stopping place is possible short of the full theistic view of things. This conclusion very closely effects our view of things." And this leads into the theological realm, he says.

Then Dr. Selbie concludes: " In Christianity, there is revealed a God whose relations with men are based on a high conception of the intrinsic worth of human personality. In God's sight there are values here which are worth preserving, and it is unthinkable that the God who created them will ever suffer them to perish. . . . Nothing can shake our conviction that the highest life we know here is but a dim shadow and foretaste of a far higher and more glorious life hid with Christ in God. This is neither egotism nor delusion. It is a conclusion not without warrant both in modern science and modern philosophy." This conclusion then, all must admit is at least reasonable.

" Here, then," says the Doctor, is the conclusion of the whole matter. We are such stuff, not as dreams are made of, but as life is made of. The ultimate reality is life, and a life that is persistent and indestructible. It knows and lives by change. But only that which is mortal in it decays. There is a seed in us of the immortal, eternal, and invisible, of whose growth and fate we can only speak in symbol and metaphor and with bated breath. ' Beloved, now are we the sons of God, and it doth not yet appear what we shall be: for we know that, when He shall appear, we shall be like Him; for we shall see Him as He is'." (John I 3:2) Thus speaks faith, but faith justified by sound reason.

And so with eyes of living faith many real Christians see with Longfellow:

"There is no Death! What seems so is transition;
This life of mortal breath
Is but a suburb of the life Elysian,
Whose portal we call Death."

Spring and summer dates for the district conferences of the British Mission for 1946 have been set as follows:

March 17	Ireland		
March 24	Birmingham	May 12	Leeds
March 31	Manchester	May 19	Norwich
April 7	London	May 26	Hull
April 14	Bristol	June 2	Scotland
April 21	Nottingham	June 9	Sheffield
April 28	Newcastle		
May 5	Liverpool		

Time and place of meetings will be announced later.

The First and The Last

The ending of hostilities has brought to an end the activities of the L.D.S. Servicemen at B.A.D. 1, Warrington, England.

It was on September 14, 1943, that five Servicemen met under the direction of Brother William A. Carver with President Horace Heyes and Brother Clifford Hartley of the Wigan Branch. This first meeting was a testimony service and was the first meeting of the organised M.I.A. on this base.

Since this first gathering where Brother Carver was set apart as President, it has been necessary to change the Presidency twice. Brother Carver was succeeded by Harold L. Flygare, and he in turn by George A. Peterson.

We have had many happy times together during the last two and a half years. Our numbers swelled from five to thirty and now have fallen to just a few.

Notice of our departure for the U.S. and home brought the necessity of bringing our activities to a close. On January 14, 1946, another testimony meeting was held. There were nine Servicemen in attendance at this service, Brothers Richard and Roger Porter being two Servicemen that were also present at the first meeting. We also had wih us President H. S. Webster and three other Brethren from the Wigan Branch, one of whom was Brother Clifford Hartley, who was also at the first meeting. President Webster represented the people of the Liverpool District in bidding the fellows farewell and God speed on their return to their loved ones.

We shall miss all of you as you have won a place in our hearts with your kindness and loving hospitality. We thank you for all you have done to make our lot happier and easier. To all of you we say "farewell and God be with you till we meet again."

Your American Brethren

B.A.D. 1, Warrington, England.

MARRIAGES.

Maybury—Thomas. — The wedding took place on Saturday, January 5th, of Edna, daughter of Sister Alice Maybury of Woodhouse, Sheffield, and William Thomas of Wolverhampton. The ceremony was performed in the Sheffield Chapel at 3 p.m. by President George H. Bailey. The organist was Sister Olive Snow and Elder John Snow sang " I'll walk beside You." Given away by her brother, Elder S. J. Maybury, the bride was attired in white cloqué with lace veil and a headdress of orange blossom. She carried a bouquet of pink carnations, and was attended by two small bridesmaids and two adult. The younger were dressed in white and carried white muffs trimmed with pink rosebuds. The others wore blue lace with burgundy velvet accessories. The reception, given by the mother of the bride, was at Woodhouse. The bride and groom left for a honeymoon at Blackpool. The bridegroom is serving in H.M.F. with the B.A.O.R.

Daniels—Dyson. — The wedding of Sister Violet Gladys Elizabeth Daniels to Brother George Arthur Dyson took place on January 19th, 1946, in the Birmingham Chapel. The ceremony was performed by President William St. J. Yates and Mr. Ivor Thomas acted as best man.

ENGAGEMENT.

The engagement of Sister Nora Gent, Daughter of President and Sister Gent of the Nottingham District to Brother Arnold Morris, eldest son of Brother and Sister Richard Morris of the Liverpool branch was announced on December 26th, 1945.

BIRTHS.

Thomas. — George Richard Thomas, son of Elder W. Alvin Thomas and Sister Violet Thomas, born September 3rd, 1945, was blessed September 16th, 1945, at the Birmingham branch chapel by Elder Richard C. Thomas, grandfather of the child.

Hyde.—Diane Hyde, daughter of Sister Ivy Hyde was blessed by Elder Richard C. Thomas October 7th, 1945.

Brown. — Angela Jean Brown, daughter of Henry Brown and Sister Edith Brown of the Nottingham District, born October 21st, 1945, was blessed December 19th, 1945 by Elder Alfred H. Hewerdine at a cottage meeting held in the home of Sister Brown on that date.

Dunn. — Melvin Paul Gittins Dunn, infant son of Elder Melvin W. Dunn and Sister Joyce Dunn of Birmingham was blessed on November 25th, 1945 in the Birmingham chapel.

Neil.—Dauna Lucille Uddell Neil, daughter of President James B. Neil and Sister Neil of the Northampton branch, was blessed December 23rd, 1945, by President George E. Hunter of the Nuneaton branch.

DEATHS.

Barker. — The death of Sister Harriet Barker occurred December 28th, 1945, at the age of 73 years. Sister Barker was an old and faithful member of the Norwich District and will be missed by all who knew her and loved her. The funeral service was held in the home of the deceased on January 1st, 1946, conducted by Elder Albert Cole, of the District Presidency who afterwards dedicated the grave in Ipswich Old Cemetery.

DISTRICT ACTIVITIES

BIRMINGHAM.—On Sunday, January 20th, 1946, a baptismal service was held at the Handsworth Chapel, Birmingham. Richard Terence McCormick of the Bristol Branch; Edward Lancaster Makin of Birmingham, and William Howard Forward of Varteg, Wales were baptised into the Church by President William C. McCormick of the Bristol District. Confirmation followed, Richard McCormick being confirmed by his father President McCormick; Edward L. Makin by Elder Richard C. Thomas and William Forward by Elder Alvin Thomas.

On January 2nd, a concert was given by the members of the Weoley Castle Primary (attached to the Birmingham Branch) under the direction of Sisters Brenda Heath, Beryl Heath and Eugenie and Valerie Yates. Some 50 non-member children participated and 40 mothers and friends attended.

On January 9th, the same organisation gave the children a party which was thoroughly enjoyed by all who attended. Each child received a present and some chocolate to take home.

At Nuneaton Branch, on December 23rd, 1945, the Sunday School children presented a tableau "The Birth of the Christ Child" and the "Song of the Angels." The presentation was accomplished in able fashion and all who attended showed keen interest. Credit is due to Brother Kenneth F. Bennett for his production.

SHEFFIELD.—A grand bazaar was held by the Sheffield Branch Relief Society on December 8th, 1945. It was opened at 4 p.m. by Sister Thornton, Lady Missionary from Zion, who was presented (by Maureen Birkhead, a Sunday School child) with a novelty slipper of flowers. Branch Priesthood and Relief Society Sisters had worked hard and results were gratifying, since £75 was added to the funds. The "Cafe" proved a most profitable and attractive feature. Following the bazaar-sale the Priesthood of the branch presented an entertaining concert. The Relief Society Presidency, Sisters Mary Laycock, Martha Smith and Edna Bailey Maybury, are to be commended for their excellent work.

On Saturday, December 15th, 1945, Sheffield Branch Sunday School Officers gave a tea-party to the children of the organisation. It was provided by Sisters Elsie M. Quinney, by District Sunday School Supervisor Elder George Laycock and his assistant, Elder S. James Maybury.

On Saturday, December 29th, 1945, the officers of the Doncaster Branch Sunday School took 42 children to see a pantomime in Sheffield. Returning to the meeting hall, tea was served to over 60 people after which they enjoyed a social conducted by Sister Hilda Mottishaw and prizes were presented to the Sunday School Children by Elder Fred K. Birkhead.

Sheffield Branch M.I.A. held a dinner and social on New Year's Eve. The meal was prepared by the M.I.A. officers under the direction of Y.W.M.I.A. President Sister Winifred Bailey. Games and dancing, conducted by Sister Peggy Green and Brothers Fred. L. Mills and Douglas Walker, were enjoyed by everyone. At 11.45 p.m. the group retired to the chapel where Branch President Herbert Bailey conducted a Watch-Night Service.

A party was held at the home of Sister Martha Smith of Sheffield on January 2nd, 1946, in honour of the oldest members of the Relief Society of the original Sheffield Branch. Twelve sisters were present, the oldest aged 72 years, and the youngest 49 years. Sister Laura Stag, the oldest sister present cut a beautifully iced cake which had been especially made by Sister Hilda Mottishaw of Doncaster. The sisters spent a pleasant evening reminiscing around the fireside concluding with "Auld Lang Syne."

LIVERPOOL.—On the 15th December, 1945, the Relief Society of the Wigan Branch held their Annual Sale of Work and raised thereby the sum of £22 7s. In addition to the Relief Society's stalls the Sunday School had a stall filled with wooden toys made by the boys of the branch on which they raised over £3. President Herbert Webster was in charge. Sister Mary Tinsley arranged a concert to follow and dancing concluded a very enjoyable evening. Credit is due to Sisters Mary C. Hartley, Lavinia Webster and Elsie Rickard and the Relief Society Presidency and the sisters of the branch. The function was opened by Sister Marie Fyffe, Relief Society Supervisor of the Liverpool District. Forty people attended.

MANCHESTER.—On the Saturdays, December 1st and 8th, 1945, a revue, "Rancho Pancho," was presented by the Oldham M.I.A. members. The entertainment centred around a ranch in Texas and included colourful visits to Hawaii and Brazil. Sisters June Bowyer and May Haig directed the show, also presenting the music for it. Beehive girls formed the chorus and leading parts were taken by Gleaner Girls and M-men. Over 100 persons, members and non-members, witnessed the show with satisfaction. Light refreshments were provided at both performances by the Relief Society sisters. Proceeds went to M.I.A. funds.

SCOTTISH.—Airdrie branch gave the children a Christmas party which was an outstanding success. Thirty children were given a present each in addition to a splendid tea. Fourteen adults were present and all enjoyed music supplied by Brother Marten on his melodion.

NORWICH.—On Sunday, December 23rd the Lowestoft branch carried out a special Christmas programme. A fine pageant was presented by the Primary children portraying the Birth of the Saviour. Credit is due to Sister May Blowers, Primary Mother and Brother W. H. Daniels for their work in connection with the programme.

NEWCASTLE.—On Monday, December 10th, at a baptismal service held in the Sunderland branch, conducted by Elder William Wright, Mrs. M. Gilbert and Mr. O. Cunningham were baptised into the Church by Elder Frederick Oates and confirmed members by Elder Oates and Elder Charles Ellwood respectively.

Special services were held in the Sunderland branch on Sunday, December 23rd, commemorating the birthdays of the Saviour and Joseph Smith the Prophet. The afternoon session was conducted by Elder J. Madsen, Sunday School Superintendent and a special feature was a tableau depicting the Birth of the Saviour. Books were presented to all the Sunday School children by Sister Ellen Oates. The evening session which was conducted by President F. W. Oates continued the theme. Special readings and solos were rendered as well as items by the branch choir. Tableaus were presented showing the Shepherds and the wise men, Joseph and Mary and the Infant Christ Child, whilst a trio sang, representng the music of the angels (Sisters H. Oates, N. Stone and R. Walker) Sisters M. Robertson and L. Foster sang "Glory be to God." President Oates gave a special address and a fine spirit was felt by all present.

On Boxing Day a party was given for the Sunday School children. Elder J. Madsen was in charge. Programme and games were arranged by Sisters Gladys Quayle and D. Winters while tea was served by the Relief Society sisters prepared under the direction of Sister E. Oates. A huge Christmas tree was decorated with toys etc., and each child received a toy, sweets, an orange and a threepenny piece, each gift being presented by Sister Madsen.

THE STAR IS PLEASED TO ANNOUNCE THAT ELDER JOHN BLEAKLEY HAS BEEN AWARDED THE M.B.E. (Member of the Order of the British Empire) "FOR GALLANT AND DISTINGUISHED SERVICES IN NORTH WEST EUROPE." BROTHER BLEAKLEY WAS MENTIONED IN DESPATCHES JULY, 1944 WHILE SERVING AS A T/MAJOR IN THE R.A.M.C. IN WHICH HE SERVED FOR SIX YEARS IN FRANCE, NORTHERN IRELAND, AND NORTH WEST EUROPE.

His service included work as Regimental Medical Officer, Staff Captain, Field Ambulance Company Commander, Deputy Assistant Director of Medical Services to the 53rd (Welsh) Division throughout the Normandy and Holland and German Campaigns. He was also a Trainee Physician in a Brussels General Hospital. He is a Lancastrian by birth and schooling, the son of Mr. and Sister J. Bleakley of Colombo, Ceylon. He joined the Church in 1932 while studying in the University of London from which he graduated with a medical degree. He first read the Book of Mormon at the age of 14 years while on holiday in France and has been an active member of the South London (now London) branch ever since he was baptised. He served as President of that branch for two years just prior to the war and also served on the British Mission Y.M.M.I.A. Board for six years, latterly as Superintendent. His wife and two children reside in Bangor, Co. Down, Northern Ireland, while he is at present undertaking further study at St. Mary's Hospital, London.

WE needs must hate the highest when we know that we cannot attain to it, and in order to justify ourselves, all that is necessary is to prove to our own satisfaction that the highest is nothing but the illusion of some other mind.

The Dreamer .....

of course he was a dreamer. His faith in the future was the faith of the seer and the poet. Were he living today he would still say what he said years ago. Such souls see beyond the present. No matter if it is night, they believe in the day. They know that after darkness, the light must come. This is what he said:

"A day will come when the only battlefield will be the market open to commerce, and the mind opening to new ideas. A day will come when bullets and bombshells will be replaced by votes, by the universal suffrage of nations, by arbitration of a sovereign senate, which will be to Europe what the Parliament is to England, the Diet to Germany, the Legislative Assembly to France. A day will come when the cannon-ball will be exhibited in public museums just as an instrument of torture is now, and the people will be astonished how such a thing could have been. A day will come when these two immense groups, the United States of America and the United States of Europe, shall be seen extending the hand of fellowship across the ocean, exchanging their products, their industry, their arts, their genius, clearing the earth, peopling the deserts, improving creation under the eye of the Creator, and uniting for the good of all these two irresistible and infinite powers the fraternity of men and the power of GOD."

VICTOR HUGO

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